Vol. VII. Numb. 53

THE OBSERVATOR.

Remarks on Letters from Ireland, *giving an Account of one* Forbes, *expell'd the Univerſity of* Dublin, *for ſpeaking diſgracefully of the Revolution, and of the late King* William. *The Neceſſity of clearing our Univerſities from Men of arbitrary and ſlaviſh Principles.*

From Saturday, Auguſt 14. to Wednesday, Auguſt 18. 1708.

Country-m. I Have two Letters for you. Maſter, containing an Account of the ſeditious Behaviour of ſome Maſters of Arts, *&c.* of the Univerſity of *Dublin*, during a publick Entertainment of their Proctors, at the *Swan*-Tavern in that City, noted for having the Tripe-Club formerly kept there. The Gentlemen who ſend them, deſire your Obſervations upon the Behaviour of thoſe Univerſity-men.

Obſ. Read the Letters, *Roger*.

Country-m. The firſt is thus, Maſter:

SIR,

'THE Incloſed was ſent to me from a Gentleman of *Dublin*, of a very great Conſideration; if you think it fit, by printing it in the *Obſervator*, to vindicate the glorious Memory of King *William*, you may; for I will juſtify the Fact, and give you Leave to name me, if there be the leaſt Occaſion. I am, Sir,

Yours.

SIR,

'ABout thirty Maſters, and others, Graduates of the Univerſity of *Dublin*, dining together lately, one *Harvey*, talking to his next Man about the Revolution, expreſs'd himſelf with great Regard to the Memory of King *William*; for which, Mr. *Reeves*, one of the Maſters, reproach'd him, calling him Whig, *&c.* *Harvey* reply'd, *Muſt I be a Whig, becauſe I ſpeak well of our Deliverer. Yes*, ſaid *Reeves*, *for none but Whigs valu'd him; and you will find few in this Company of your Principles. I'll try that*, ſaid *Harvey*, and thereupon began a Health (more frequently drank formerly, than of late Days, in this Kingdom) *to the glorious Memory of King* William: Upon which, Mr. *Edward Forbes*, (who a few Days before went out Maſter) with an audible Voice, to be heard by all the Company, ſaid, *Here is a Health to the pious Memory of* Balf, (a notorious Tory, who had been guilty of Murders, Rapes, and Robberies, not long ſince executed, and now hanging in Chains) *for he at his Death own'd himſelf a Papiſt, but King* William *was of no Religion.* *Harvey* being extreamly ſurpriz'd, ask'd one *Whitway*, who ſate near him, if it were not an odious Compariſon? Who anſwer'd, he thought it a very proper one. Examinations of this whole Matter were taken on Oath, by the worſhipful the Recorder of the City, and Warrants were iſſu'd for apprehending *Forbes*, but he abſconded.

'The College, on Notice of this Matter given them by the Recorder, degraded and expell'd *Forbes*. This is ſtrictly Fact.

The other Letter, Maſter, after giving the ſame Account of the Matter of Fact, adds, that upon Complaint, the Maſters of Art were ſummon'd, and *Forbes*'s Words being prov'd, the College degraded and expell'd him, 76 being for it, and 18 againſt it; that before it was put to the Vote, a Motion was made, that it ſhould be done by Ballotting, but 'twas rejected; and if it had been carry'd, 'tis probable there would have been more on *Forbes*'s Side. Now, pray, Maſter, oblige the Gentlemen and the Publick with your Remarks.

Obſ. I am glad the Univerſity have ſo far vindicated themſelves, *Roger*, by doing Juſtice on *Forbes* in their Way; but am ſorry to hear, that any Member of the College ſhould have been ſo much as Neuter in this Caſe; and much more, that any of them ſhould have been for the Negative, in Favour of *Forbes*. 'Twas a Shame for any Man, who calls himſelf a Proteſtant, to propoſe Ballotting, or to avoid ſetting his Name to a Cenſure againſt one guilty of ſuch abominable and ſeditious Expreſſions, which ſtrike at her Majeſty's Title, and the Proteſtant Succeſſion, as by Law eſtabliſh'd, as well as at King *William*'s Honour. I am not acquainted with the particular Conſtitution of that Univerſity, therefore ſhall not enter upon the Debate, whether thoſe Gentlemen, who ſaid they had no Power to degrade or expel *Forbes*, were Right or Wrong; but this I am ſure of, that had they regarded their own Reputation, they ſhould have at leaſt declar'd their Abhorrence of ſuch villanous Expreſſions. Nor do I ſee, why *Reeves* and *Whitway*, who were *Forbes*'s Abettors, ſhould not have been Sharers of his Diſgrace.

Country-m. I am of your Opinion, Maſter, that both of 'em ought to have been branded with Infamy, as well as *Forbes*; and that a farther Enquiry ſhould be made, what other Members of that Univerſity are of thoſe horrid Principles; which, if *Reeves* ſpoke true, ſeem to be too many.

Obſ. Such ſeditious Expreſſions are very unbecoming and hateful, *Roger*, from the Mouths of an *Engliſh*-man or *Scotch-man*, but from an *Iriſh* Proteſtant, they are aggravated by the moſt horrid Ingratitude that ever was heard of, becauſe the Proteſtants of that Nation were more immediately expos'd to thoſe imminent Dangers, from which all the three Nations were deliver'd by King *William*; ſo that it would ſeem, thoſe Gentlemen have either forgot, or do not value the Deliverance the Proteſtants of that Country had from the diſmal Apprehenſions they were under of a ſecond Maſſacre, like that of 1641. when ſo many hundred thouſands of Men, Women, and Children, were barbarouſly murder'd. How is it poſſible they ſhould otherwiſe revile the Memory of that Prince, who expos'd himſelf to greater Dangers at the *Boyne*, for reſcuing the *Iriſh* Proteſtants, than ever he was expos'd to for the Deliverance of *England* and *Scotland*? Have they forgot, that King *William*, of glorious Memory, had very near loſt his Life, for ſaving of theirs? And can they reflect thus upon him, of whom Providence took ſuch a peculiar Care, that notwithſtanding all the Battels he had fought, all the Sieges where he commanded, and all the Dangers he had encounter'd by Sea, yet he dy'd in Peace, and with his laſt Breath, took Care to ſettle the Proteſtant Succeſſion with ſuch Limitations, as might, had they been kept, and duly improv'd, have for ever ſecur'd us from Popery and Tyranny? Such Practices are a plain Evidence, *Roger*, that our Univerſities want to be reform'd.

Country-m. I will ſpeak to my Repreſentatives, Maſter, when they meet in Parliament, to enquire into thoſe Things; for I am ſure her Majeſty can never be ſafe, nor the Proteſtant Succeſſion ſecure, ſo long as ſuch Principles are ſuffer'd to be ſpread in our Univerſities.

Obſ.

Obſ. You ſay very well, *Roger.* I am ſorry to hear, that we have too many of the ſame Kidney in our two Univerſities at Home, who poyſon young Gentlemen every Day with ſuch arbitrary Principles in Matters of Government, as are utterly ſubverſive of our preſent Eſtabliſhment; and with ſuch narrow and uncharitable Principles in Matters of Religion, as are perfectly inconſiſtent with that Love and mutual Forbearance, which our Saviour recommended to all his Followers, as an indiſpenſible Mark and Condition of being his real Diſciples. 'Tis a Diſhonour to the State and Church of *England*, *Roger*, that ſuch Things ſhould be ſuffer'd; and that Perſons of ſuch ſlaviſh and anti-chriſtian Principles ſhould be entruſted with the Conduct of Youth. If the Fountains be corrupted, how can the Streams be pure?

Country-m. We have had a mighty Pother about Teſts, Maſter, to ſecure the Church from an imaginary Danger; but I am ſure both Church and State are in real and evident Peril from Men of ſuch Principles; and yet I hear of no Teſt propos'd to keep them out of Places of Power and Truſt.

Obſ. I am ſorry there's too much Truth in what you ſay, *Roger*; and bluſh for our Univerſities, that they have not been as forward, ſince the Revolution, to expreſs their Abhorrence of arbitrary Principles, as their Predeceſſors were before it, to expreſs their Abhorrence of thoſe old *Britiſh* Principles upon which her Majeſty's Title, and that of the Family of *Hannover*, are founded.

The *London Gazette* of *July* 16. 1683. gives us an Account, 'That the Univerſity of *Oxford* affirm'd, 'in the Name of the Holy Trinity, that we ought 'not to defend our Lives and Eſtates, our Religi-'on, or our Laws, againſt illegal and arbitrary 'Power; and that our Obedience muſt be clear, 'abſolute, and without Exception of any Perſons, 'or States, or Order of Men, tho' a King ſhould 'ſubvert the Government, deſtroy our Conſtitu-'tion, or become a Tyrant. And *Heylin*, in his 'Life of *Laud*, pag. 95. tells us, That *Pareus*'s 'Works were order'd to be burnt in both Univer-'ſities, who, in a Convocation, condemn'd his 'Maxims as falſe, ſeditious, impious, and deſtru-'ctive of all Civil Government; and declar'd, that 'according to Scripture, it was not lawful for Su-'jects to reſiſt Sovereigns by Force of Arms, or to 'make War againſt them, offenſive or defenſive, 'for the Cauſe of Religion, or any other Pretence 'whatſoever; and order'd, that whoever took De-'grees in any Faculty, ſhould take an Oath, that 'he did in his Heart condemn the ſaid Doctrine of '*Pareus*. Now, *Roger*, I would very fain know, why Men of thoſe Principles ſhould be ſuffer'd in any of our Univerſities? And why all who are entruſted with the Conduct of Youth, or take Degrees in any Faculty, ſhould not be oblig'd to declare her Majeſty to be Queen *de Jure*, as well as *de Facto*? And that the Settlement of the Proteſtant Succeſſion, and the Declaration of Right, eſtabliſh'd by the Convention and ſucceeding Parliaments, is, together with the Coronation-Oath, the Original Contract betwixt the Prince and People? Can any Man think it ſafe for the Queen, that ſuch Men ſhould be allow'd to have the Charge of Youth in our Seminaries of Learning, who, according to thoſe Principles, muſt think her liable to Damnation, for joining thoſe, who took up Arms againſt her miſled and perverted Father? Biſhop *Parker*, in his Religion and Loyalty, pag. 102. ſays expreſsly, that to reſiſt the King by Authority of Parliament, is Damnation by the Law of God; and pag. 118, 119. that 'tis not lawful to reſiſt the Prince, tho' he ſets himſelf to deſtroy the Common-wealth, or would ſell the Kingdom to foreign Power. Is it not fit then, that the Queen and Parliament ſhould take effectual Meaſures to clear our Univerſities of a Set of Men, who teach their Scholars, that her Majeſty and her Parliaments are to be damn'd, for eſtabliſhing the Declaration of Rights, and the Proteſtant Succeſſion, contrary to their ſlaviſh Principles? Are ſuch Men as blaſphemouſly affirm Lies in the Name of the Trinity, fit to have the Education of our Youth? Certainly no Man in his Senſes can think our preſent Eſtabliſhment ſafe, or that all thoſe entruſted by the Queen, are faithful in the Diſcharge of their Office, whi'ſt ſuch Doctrines paſs unpuniſh'd, and are ſuffer'd to be every Day ſpread by the *Rehearſal*, and others.

Country-m. I can't think, Maſter, if thoſe Men had their Wills, but they would burn the Bible, becauſe it informs us, that God himſelf approv'd the Revolt of the ten Tribes from *Rehoboam*, who declar'd, he would not govern them according to the Original Contract appointed in *Deut.* 17. from v. 15, to the End: And 'tis a Wonder to me, how they allow St. *Paul* a Place in their Kalendar, ſince he tells us ſo expreſsly, *Rom.* 13. 3, 4. *That Rulers appointed by God, are not a Terror to good Works, but to the Evil, and are the Miniſters of God to us for Good.* This makes it plain to my Country Capacity, Maſter, that the bleſſed God, who cannot lie, is not the Author of Tyranny; for that were directly to contradict himſelf. He has appointed Rulers to be his Miniſters for our Good; but has no where given them Power to deſtroy the Common-wealth, to ſell the Kingdom, or to do any Thing to its Prejudice; therefore, Maſter, I am reſolv'd to follow the Authority of *Moſes* and St. *Paul*, againſt that of all the Clergy and Univerſities of the World.

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